Educational inequalities pose significant challenges to Chicanx academic achievement. Imbricated within these socio-historical inequalities is the persisting omission of Chicanx narratives from the content of U.S. curriculum. Research demonstrates that rehistoricizing and inserting the Chicanx experience into curriculum can improve academic outcomes for Chicanx students. If this holds true, would this rearrangement also support enhanced learning for all students, specifically within the context of reimagined ontologies, epistemologies, and pedagogies? Using LatCrit Theory and the work of educational scholars such as Solorzano, Yosso, Acosta, McCarty and Lee, I will explore concepts of transformational resistance, community cultural wealth, culturally sustaining/revitalizing pedagogy, as well as outcomes of the MAS program in Tucson, AZ. In this process, a critical pedagogy emerges that humanizes school spaces. According to data, if Chicanxs can benefit from reimagined curriculum that is inclusive of the Chicanx experience within classrooms, I posit that all students can benefit (standardized test scores, graduation rates, emotional intelligence, empathy) from a pathway toward more holistic, liberatory learning.
Caminando Juntos: Indigenous and Africans Respond to Colonialism in the Veracruz Coast

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The majority of sociological literature on Mexican migration to the U.S. is centered on international migration from one nation state to another. Little emphasis is given to the antecedents to those migration patterns. This project explores the pre-colonial, colonial, and modern migrations from the coastal state of Veracruz. The indigenous populations of this region, the Huasteco and Totonac, have historically been present and in constant interaction with some form of empire throughout these three epochs. Additionally, the Transatlantic Slave Trade introduced Africans to this land space and further complicated the social and cultural development among the Veracruz population. What were the social relationships that were made among and between Indigenous and African cultural groups? How did empire shape these social relationships that eventually lead to self-liberated communities? Was their decision to migrate voluntary or involuntary? These questions place enslaved and colonized populations at the center of the analysis and seek to understand their social conditions and responses to colonialism from their perspectives. In doing so this project seeks to reframe Mexican migration within a decolonial perspective beyond the current sociological theoretical models that are grounded in western epistemologies.
Independent Eyes: Immigration and Dreamers through the Audiovisual Lens

In 2013 independent film director Alex Rivera directed two music videos, Aloe Blacc’s *Wake Me Up* and La Santa Cecilia’s *Ice-El Hielo*, which directly engaged issues of immigration, immigration reform, and the Dream Act (among others). Keeping these two music videos centrally in mind this talk works to better understand how Rivera’s directorial depiction of immigration and education via Dreamers introduces a unique audiovisual space that seeks to challenge current political agendas surrounding immigration and its corresponding components. It is my belief that Rivera’s “willful styling” of both music videos introduces viewers to alternative audiovisual narratives in which immigrants themselves are able to actively participate in constructing their own narratives as a way of challenging social and political policy surrounding immigration. Thus, through an independent film director like Rivera viewers are introduced to an independent space where ‘undocumented’ individuals work to audiovisually document their narratives.